The Western Conference Unitarian

DECEMBER 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

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CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M.
Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

Western Conference Unitarian

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50c a Year. **5c a Copy.**

With this issue the Western Conference Unitarian closes its second year in its present form and reports that receipts and expenditures for the year almost exactly balance each other. There is no nest egg with which to start the new year, and prompt renewals and new subscriptions will be greatly appreciated. We may be permitted to point out that the paper is a "Conference" undertaking and that the Conference must meet any deficits which may occur. Therefore a valid responsibility for a number of subscriptions proportionate to its membership rests upon each church of our district. Some have recognized and fully met this responsibility, others have not. If more churches fairly do their share in the matter of subscriptions the coming year we shall be able to make the paper larger and better. Is not that worth striving for?

Entirely apart from this appeal to an obligated constituency, we believe that the Western Conference Unitarian is worth while intrinsically and that members of the churches in our district cannot afford to be without it. It gives news from the churches in our district which a publication national in its scope can neither collect nor print, helping us to realize the fellowship so difficult of realization between widely separated churches; reports of state and district gatherings where the tendencies of our denominational life come to more or less clear consciousness and, best of all, from month to month the high message of those who occupy our pulpits and our pews.

It would seem that a much larger use of the Western Conference Unitarian for Post Office Mission work is indicated. There is a call for the message as phrased by men today, at work in our part of the country, which is not met by the regular tracts. There is also a demand for information as to the number, location and activities of Unitarian churches in the Middle West. Our paper fairly meets all these demands. May its use in this field increase.

For "reports" of the National Conference meetings held in Washington, Oct. 23–26 readers are referred to the Christian Register. A few impressions follow. It was a quiet conference. Some called it "tame," others called it "business-like." There were no tense moments, no dramatic clashes, no vigorous controversies, yet there were exalted moments and a high level of vision and utterance. One might say that immediate practical tasks were faced and a considerable unanimity as to method consciously reached. A certain suggestion of "standardization" ran through the whole program. All resolutions were passed without opposition, mostly without debate, simply because they were "safe and sane." Be it remarked, however, that resolutions here recognized as "safe and sane" were not long ago supposed to be charged with "dynamite" and dangerous even to con-

sider. The weather was ideal, the hospitality of the Washington church gracious. The attendance was not appeciably larger than two years ago at Chicago.

The keynote was struck in Dr. De Normandie's strong and earnest sermon Monday evening. It displayed the old New England Individualism at its best, open-eyed and clear-eyed, consciously fronting social ideals and social tasks. There was no attempt and no desire to minimize or to evade the new demands, but a clear consciousness that only a certain kind of individual, one quickened and inspired by a personal religious faith, could adequately meet the demands of our time, Unitarianism must aim to produce "not cathedral churches, but cathedral men."

Of the addresses we will not speak here but must make mention of some, at least of the resolutions passed. First, there is the change of name. The "National Conference" is no more. It is now "The General Conference of Unitarian and other Christian churches." This change was made that our Canadian churches might feel more at home with us. The council submitted a resolution recognizing the principle of skilled inspectorship as illustrated by the program of the sociological session as "a fundamental and indispensable factor" in present day efforts at social readjustment. The Fellowship for Social Justice offered a resolution specifying in detail the principles and methods of social betterment for which our individual churches should stand and work. Among these we select the following—"the right of workers to some protection against the hardships resulting from swift industrial changes," "the protection of workers from dangerous machinery, occupational disease, and mining disasters," "the abolition of child-labor," "the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of highest human life," "release from employment one day in seven," "a living wage as a minimum in every industry, and for the highest wage that each industry can afford," "the most equitable division of the products of industry that can ultimately be devised." As a confession of faith and a vision of the bigness of the task of social reconstruction it is inspiring. As there were no dissenting votes, we may fairly infer that it was understood in this sense. Yet it was clear that for all "the vision" was not simply a picture to be looked at, but a power to energize specific action as occasion and opportunity offered, surveys of actual conditions and enforcement of standards already reached being preliminary steps upon which all could agree.

One opportunity for present action came in a resolution condemning the non-recognition by the Russian Government of American passports presented by Jewish citizens of the United States. Another was afforded by the resolution calling for the ratification of the general arbitration treaties now pending in the U. S. Senate and pledging active support in awakening public opinion. This means that we must take our part in a great popular movement to express the public will so unmistakably that the Senate must take heed. A Citizen's National Committee is urging all ministers of whatever church to present the matter to their churches as early as possible, securing the adoption of resolutions to be sent to Senators representing the state in which such services are held and newspaper publicity for the same. The text of the treaties, the majority and minority reports of the Committee on Foreign Relations and an address of President Taft on the principles involved may be secured from the American Association for International Conciliation, 501 West 116th St., New York City, N. Y. What better preparation for Chrismas than action to speed the cause of international peace.

Till the many drums beat no longer
And the battle flags are furled
In the parliament of man,
The Federation of the world.

Idealism as a Practical Creed.

G. R. DODSON, ST. LOUIS.

The gradual development of the common man into a person—this is the great fact of history. There was a time when most men were regarded as things, and bought and sold like other property. The Pharaohs could consume men in their building enterprises just as we consume coal and iron. Prisoners of war were treated as animals, worked to death in the mines, or chained to the galleys and valued merely for physical power. But one section after another of the population has risen to freedom and civil rights. It is always the way. First a few attain a privileged position, then others follow. The Magna Charta was extorted from King John by the nobility. In time the business and commercial classes obtained the rights first enjoyed only by "gentlemen." The wage earners have now climbed up, and women are demanding that they also be treated as free, moral personalities, on equal footing with men. The black man has ceased to be a thing in the eyes of the law, and has been made a citizen within the memory of many still living. The fight is not over. Even to-day we are passing laws to prevent children from being treated as mere means to the production of wealth.

So when dear, dry, delightful, pedantic old Kant formulated the rule,—"Always treat humanity, whether in yourself or another, as an end, never merely as a means, he stated the highest human ideal. As scholars easily see, he was not as "a priori" as he supposed, for he merely anticipated the goal of historical development. In the times that are to be, Kant's rule will be universally accepted. Violation of personality will be the great sacrilege, and reverence for it will be the great virtue. To treat men, or women, or children, of any class or condition, as mere means, as things, will be felt to be the intolerable outrage it is.

Of course, personality is a matter of degree, and many fall so far short of its ideal fulness as to seem unworthy of the respect it implies. Yet we have decided that, in spite of ignorance and selfishness, "a man's a man for a' that." If we believed only in matter and force, in what we can feel and see, our life would be poorer and more sordid than it is. But there is a splendid idealism which is remaking the human world, which treats all men as potential personalities, which appeals to the good latent within the common man.

And this is the secret of idealism, of democracy, of religion, that its faith is justified by the result, for it produces what it desires, and makes good things come true. Men respond when they are idealized and treated as if they actually were what they only partly are, but what they have the capacity to become. Our greatest failure is in our treatment of children. It is true that many of them are deficient in reverence for property, for law, and for other persons. But they can never learn reverence except as they see it manifested in the family circle, and no teaching can be effective when the children themselves are not treated as persons. Many fond but foolish parents have little regard for the property, the rights and the feelings of their children. The faults of the little ones are explained to strangers, and they are denied the right of making decisions and mistakes for themselves. We should do just the other thing. While guarding children from fatal mistakes, we should show the respect we demand and treat them as the real ladies and gentlemen we expect them to become. This idealism works, and nothing else does.

Pitiable in the extreme has been the condition of woman in most countries and times. She has been bought and sold, taken by capture, and, in the marriage service, is still given away. Of course, the giving away is now only a form, but the words date from the time when they meant something. How de-

lightful and refreshing it would be to hear some bride anwser the question for herself, and say, "I, mistress of myself, do freely and of myself give myself to be married to this man!" Feminine personality has not yet won universal and complete recognition. To realize the position of woman even in some civilized countries, read two powerful and terrible plays by Brieux. In one, entitled, "Maternity," the dramatist sets before us the De Brignac family. They are in good circumstances, but the husband is thoroughly alcoholized. The result is that his first two children are weaklings. The physicians explain to him the harm that excessive drinking is doing him and his children, but he refuses to believe. The wife on learning that future children will probably be degenerates, declines to be the mother of more. As her wishes in this matter are not respected she leaves her husband's house. The result is tragedy. There is no place in French society for such a woman, as French law and public opinion sustain the husband. But to stay would have been tragedy, also. There was no way out, and there is no way out, except by making marriage a domestic democracy based on mutual and equal dependence, courtesy and respect.

The other play, "The Three Daughters of M. Dupont," is a powerful presentation of the same truth. The three daughters travel different roads. One is a celibate and religious devotee, one lives beyond the conventions of good society, and one finds herself in a loveless marriage. The three are brought together, and discuss their miseries, and when the wife states her determination to leave home, her sisters show her that even greater miseries lie along the other two roads. She realizes at last the futility of trying to escape, and submits, saying, "I dreamed of something better, but it seems it was impossible." An incalculable amount of suffering arises from the outrage of treating women as things, as property, while unmeasured happiness results when she is treated with the reverence which is her due. Refusal of recognition to personality arouses the most intense indignation and hatred, while the beautiful courtesy which should be awakens devotion and love. Maeterlinck in his fine play, "Mary Magdalene," makes us vividly realize this fact. He has here caught and expressed the very essence of the spirit of Jesus, who could see and appeal to the divine manhood and womanhood in all, and we are shown how idealism can save, how it works miracles of redemption. It is the only practical creed for it works where force and fear fail.

We need, perhaps, some new laws, but we need supremely to follow Kant's advice, and always treat others, our children, our husbands and wives, our employees, and even the outcast and wretched, as ends, as "realized masses of inner life," as potential persons. We shall not succeed, in the near future at least, in making life easy. Toil, suffering, new difficulties and problems will arise. But we may meet these with courage and even with joy, provided each of us receives the consideration, the respect and love, which are life to our souls. We must personalize, that is, make professions of, all necessary callings. What has been done in the case of the doctor and the nurse, we must do for the domestic servant. All who render indispensable service must be able to respect themselves and their work and command respect. We must put human life first, as did he who declared that the Sabbath was for man and not man for the Sabbath. And when our spirit is right, when we sufficiently revere human life as sacred, we will recover the happiness we have missed, courtesy and kindness will prevail, and we will enact and enforce legislation to protect what we revere.

"That the female type of character is neither better nor worse than the male; that women are meant neither to be men's guides nor their playthings, but their comrades and equals, so far that nature puts no bar to that equality, does not seem to have entered the minds of those who have had the conduct of the education of girls."

The God of the Bible.

EVERETT D. MARTIN, DESMOINES, IA.

Prometheus, enemy of the gods and lover of men, stealing fire from a jealous heaven to light the night of earth's ignorance and drive away the chill of human misery, cannot be unreligious in the true sense. It is a mark of true faith to demand that God be good, to refuse homage to that which is morally our inferior. Ingersol was not an Atheist because he pointed out the moral imperfections in the character of Jehovah and said, what every philosopher of modern times has said, that the God hypothesis has no value as explanation of the problem of the origin of the world.

Real atheism is not a matter of philosophical opinion; it is moral doubt. This is atheism, lack of moral enthusiasm, disregard of the higher ends of conduct, denial of the sacredness of human life. This is atheism, to strip love of its chastity, and mystery and sanctity; to cut the golden margin from the page of necessity, to lay the hands of greed on the sacred altar of truth; to slay out of your sky the sacred albatross symbol of the sweetness of human companionship, to sell humanity's dreams for the flesh-pots of self indulgence and pride and the "empty shows of things." Mammon is the only atheist. Only to obey him is to renounce God. The mark of Cain is on the brow of Mammon's slave, a strange and terrible miracle of darkness settles down upon him; his ears become deaf to music, his eyes blind to beauty; children scamper from his path; flatterers become his friends, the cords of sympathy in his heart are broken. He becomes a lonely exile among men, suspicious toward all his brothers, cynical toward all truth; afraid. He has said not in his metaphysics, but in his heart, "there is no God!"

Atheism has nothing to do with theories of God and the explanation of the universe. It goes deeper. This is belief in God,—belief in human ideals; an appreciation of the mystery of existence in terms of our moral instincts; the soul's declaration of its right to live. Do not think you are an atheist if you cannot believe all the bible says about God. All gods are only symbols of the moral will, and so is the God of the Bible. As an explanation of the Universe he has no more value than Zeus. Of course, the bible can give us no information about the real God. We have no reason to think that the Jews knew any more about such things than we do, nor can we think that the Almighty is anything like Jehovah. The bible tells us what honest men, in the crises of their lives thought about God, what ideals they held sacred, how they stated the issue of life. As a symbol of moral values, the God of the bible is of inestimable worth to us. I am aware that he is often cruel, brutal, and judged from our point of view, his character is not without blemish but even if he is not a "gentleman" the God of the Old Testament is a good symbol of the life of the men who created him; he expresses the whole of their life, its joys, passions, pathos, tragedies, hopes, fears, triumphs, all without apology. And some of the things he stood for still abide. They said he was a god interested in humanity. He cared for people, and as such may still be a symbol of the religious judgment that the Universe is conducive to the realization of human ideals. He was a God of Promise, a symbol of a self unfolding universe, of man's consciousness of his own part in the evolution-drama, and of his claim on the Future. Jehovah was a God of Justice and a Fighting God, a symbol of the moral issue of living, and of the faith that the Universe fights on the side of him who is struggling for his ideals. In the book of John the symbol is changed to that of an Ideal Humanity, of a truth that is truthfulness and a love that gives all. Though Jehovah may pass, like Jupiter, and Odin, and Thor from the affairs of men, the religious values he

symbolized, though often inadequately, live on, and are becoming ever clearer and more operative in life. If you do not like the Jehovah symbol make your own God, but conserve these great ideals of life. If you cannot keep them without the old bible god, then in God's name cling to him as you would your life, only do not insist that everyone else must bow before your idol. Some have outgrown Jehovah, only to find a New God forming himself in their spirits. A symbol of a grander and more rational universe, of a moral ideal more firmly grasped, of a human sympathy broader in its reach, a religious enthusiasm more significant, a hope more sure, a soul-challenge to things more uncompromising, than ever the old Jehovah could have understood. And they are lifting up their faces to a nobler God of experience, not learned from tradition or texts, but from the greater Will, and as they become more conscious of its purposes and more efficient to its demands, they, too, as did the prophets of Jehovah of old, learn to share in the "Great Secret" which to know is Life.

Some Thoughts About Love.

J. VILA BLAKE, EVANSTON, ILL.

Nothing seems more certain or better established as a basis for the thinking of men than what is called the philosophy of evolution. This means that all things have proceeded from good to better, or, in other words, from lower planes of existence to higher and fairer and richer and nobler forms. This seems the method of creation, which is the same as to say involved in the very nature and being of God, and unspeakably grander than any other possible picture of creation, any such, for example, as is given in the opening chapters of the Bible,—though both the accounts there given are highly poetical, and the first one a truly magnificent flight of imagination and language. Now, to take up this matter of love, let us go back into a very far past in this tremendous evolution of slow-coming, but sure-coming, goodness and beauty both of body and of mind.

All was wild and rough, fierce and untamed, that is certain, and when animal life appeared, all was one furious and selfish struggle for existence. Every kind was arrayed against every other kind, and every individual against every other. Each was thinking (if we can apply the term **thought** to the blind and raging impulse) of just his own pleasure, advantage, food, safety and being. Now, at some point, somewhere, some when in this furious and relentless strife, this rage of self, a creature, for the first time, thought first and most of another, and last and least of itself. That first throb of other-thought over self-thought, was love.

Here we come on what always seems to me the most glorious and tremendous of all facts. I like not to deal in superlatives, as the critics are so fond of doing, who tell us that assuredly some certain page in Dante or some other in Homer or this in Isaiah is the highest flight of literary beauty in all the world. I can not admire enough the extent and variety of their information, nor the vastness of their certainty, but I go my way not much obliged to them after all, and little inclined to superlatives. And yet I own that no thought seems to me so deep and broad and awe-striking as this thought that breaks on us here, when for the first time some being thought of himself second and of another first. For at that instant the Conference at Lake Mohonk, the tribunal of the Hague, were prophesied, and all the rage, fury, selfishness and strife were doomed to disappear. What a wonder! For the fury, violence, raging self-hood, were already tented on the ground, occupied the space, had all the power and advantage. Yet that feeble first throb of love, that shadowy spirit among gigantic, raging, powers, prevailed over them all, was not extinguished, continued its way, and subdued the fury. This seems to me the most

wondrous of all moral facts, and because it is moral or spiritual, the most glorious and wonderful of all facts, and a direct sight for us of what was then and there, if I may use such express term, God's next and most sublime step.

I think, turning back from human experience, that is, from all the best and noblest which was prophesied and certified when creation shook with that first throb of love, we may call evolution the passion of the imperfect for the perfect This is the glorious foundation of things. The passion of the imperfect love for the perfect, is the very splendor and glory of love. It is visible plainly in human love. What are lovers worth who are not adoring with reverence and humility whatever excellence and beauty they can discern and idealize in each other? Love which is not at bottom the passion of the imperfect for the perfect, reverts to the primitive fury in the form of a base passion to possess. Even our blessed love for children is a form of the passion of the imperfect for the perfect; for they seem the nearest and latest importation from the perfectness and inexhaustibleness of God.

But this passion of the imperfect for the perfect returns not unto itself void nor wanders lonely. It is met on the way by the passion of the perfect for the imperfect. This passion of the perfect for the imperfect shows itself in all the glorious up-building of things. It is the corresponding necessity in evolution—the passion of ascent in the imperfect, the passion of descent in the perfect. This—I say it reverently—is the passion of God unto us. Therefore it is plainly evident in human life and human love. It is the same as the love of the strong for the weak, the love of the loving for the unloving, of the good for the bad, of the wise for the foolish, of the learned for the ignorant. This also is a part of our love of children, and of our dumb fellow-creatures, the emotion of all sane and generous minds in the presence of any helplessness or in view of any one's power over another.

The passion of the perfect for the imperfect, the love of God unto us, is displayed in the most touching and shining forms all around us, in all the wonders of Providence, in the amazing abundance of provision for life, in the greatness of human joys, in beauties on all sides, and in human progress.

An Arbitrator's View of Arbitration.

J. E. WILLIAMS, STREATOR, ILL.

The subject of the arbitration of labor disputes is much to the fore in these days of industrial conflict, and there is considerable discussion of the question of making it compulsory. As one who has had some practical experience I may be permitted a few suggestions. In my opinion the chief value of the arbitration is the removal of discontent by removing the misconceptions and misunderstandings which give rise to a controversy. This is to be done by a thorough investigation of the facts and figures involved; if necessary, employing expert assistants to go through the books of the employer to ascertain if his representations are correct; and basing the award on the facts as found. This was the method employed in the recent arbitration in Saline county with such remarkable results. In that case a controversy of many years' standing was settled, simply by a presentation of authentic and accurate figures taken from the employers' records.

Here is a quotation from President J. H. Walker of the United Mine Workers of Illinois.

"I want to congratulate you on the successful outcome of your recent trials and tribulations as arbiter. I think the decisions will be satisfactory to substantially all the men affected."

And here is an excerpt from the letter of Mr. William Johnson, superintendent of mines for the Saline Coal Company.

I never knew of any decision that met with more general approval than

this one. Personally I cannot see any reason why even disputes much larger cannot be handled in the same way; and it is certainly a far more intelligent manner of doing it than the old way."

In the Saline county trouble the main dispute was between two classes of laborers. Each of these had gross misconceptions of the earnings of the other, and made wild and extravagant assertions about them Each side became bitterly partisan, and anxious to believe statements favorable to its contention. It was evident to the arbitrators that they would find little guidance in the conflicting testimony of these prejudiced witnesses, so they decided to employ an expert accountant to find the actual facts for them The companies threw open their books, and John R. Schaefer, state auditor of the United Mine Workers,assisted by the bookkeepers of the employers, made the examination. The figures when received practically settled the controversy themselves,and it only needed that arbitrators should unanimously accept and ratify them, which was done.

Mr. Johnson intimates in his letter that this method could be applied with benefit in the settlement of much larger cases. I thoroughly agree with him. It often happens in an industrial controversy that the dispute is about a question of fact. The laborers claim they are entitled to a larger share of the joint product. The employer replies that he is already paying all the business will stand. The question is one of fact. Is the employer telling the truth? If so, he ought not to be compelled to go through a strike to prove it. But, obviously, he ought not to expect his employees to take his word for it. If it is a fact that the business will not stand a greater wage, he ought to be ready to prove it. He ought to be willing to show books, records, the inside facts of his business, in proof of his assertions.

An impartial arbitration commission can be of service in cases of that kind. It can bring out the facts, and authenticate them so they will be believed. It can also be useful where the dispute arises over the proper interpretation of the wage agreement, or, in a more limited way in determining the effect of competitive conditions on wages. It can be of great service in eliminating the heat and fury of the combative spirit and in bringing the dispute within the range of reason and good sense. And it can always be used to advantage when the acceptance of an adverse verdict by either side would be less costly than a strike—provided no principle is involved.

To be of greatest benefit the award should not be merely a compromise. It should rest on an interpretation of facts or an application of principle, that would commend itself to right thinking men. In the confusion that exists today regarding economic theory it will often be difficult to find a basing principle acceptable to both sides of the controversy, and this should be provided for in advance in the articles of arbitration. If such a basing point cannot be agreed on the case is probably not suited to arbitration, and the award would reflect only the individual opinion of the umpire. Since the object of arbitration is to bring peace based on a reasoned interpretation of the facts, it is of the highest importance that the award should be concurred in unanimously by all the members of the commission. If decided only by the preponderating voice of one man the award is likely to be unsatisfactory to the defeated side,and little calculated to bring the peace and harmony which is desired. Moreover, if the umpire should be obliged to give several adverse decisions against one side, his verdicts would be hopelessly discredited and his usefulness destroyed. On this account it would seem that the ideal arbitration board should not contain representatives of the parties in controversy, but should consist of three disinterested men. These should be chosen in advance at a time of peace and not after the controversy has begun. Such a board might, it seems to me, perform valuable services in the interest of industrial peace; not indeed as a panacea for strikes, but as calculated to limit their area, their frequency,and their destructiveness.

An Appreciation.

A life of most faithful endeavor on earth ended when Susan Charlotte Lloyd Jones, the wife of Jenkin Lloyd Jones, of Chicago died in the Madison hospital on Thursday, last week. She went to Wisconsin from Meadville, Pennsylvania, where there is a Divinity School for Unitarian ministers. To this school, back in the '60s, the war being over, a young Wisconsin soldier drifted, seeking the education that might continue him in human service. By the time he was ready she was ready, trained as few women are trained for efficient comradeship as a minister's wife; and they went forth together. First, to little Winnetka, a suburb of Chicago; then to larger and busier Janesville; then whither all roads in the west lead, to Chicago. This last move was made thirty-one years ago. As the years went by in Chicago, the upper halls where the Sunday service began were exchanged for a building of queer device, designed by themselves, combining church and parsonage under one roof; and finally, with the increasing success, rose the present stately "Abraham Lincoln Centre," in which All Souls Church is housed on Oakwood boulevard, —one of the largest, best equipped and most useful power-houses of the Spirit in that great city.

Throughout this ascent to wider and wider horizons of ministry the two planned and toiled side by side with equal self-consecration. Lavish self-spending filled out the economy needed and practised in all other ways. In the early days she went without gowns to buy the necessary books, and rocked the cradle with her foot while taking the dictation of the preacher. Even in Chicago the salary was long "what was left" after the other expenses of the young church were covered; but somehow in her hands it served for free hospitality as well as for home-wants. For many years the secretary-side of all the varied activity—the care of the correspondence, the parish archives, the book-shelves—without which in these crowded days it is almost impossible for a minister to work successfully on long and radiating lines, was attended to by her with wonderful system, intellect and skill. At need she could write a paper, lecture or tract; at need go into the pulpit and preach, as she often did; while, as mother and home-maker, she left her husband's time almost free for the more public work. She supplied elements without which his work would have differed materially both in volume and quality.

Outside of the home, friends will remember her best for such qualities as common-sense, brave sincerity, truthfulness in thought and speech and act; and with these, an assured, solid, practical kindliness of heart and face and hands. It was a combination that made her the most efficient and loyal friend. Those who came nearest to her reached a deep tenderness underlying all this. She loved the best things in personality and literature; and her life illustrated the high ethics she loved. In Emerson's phrase, she was one of the "real people, dwelling with the real, face to face, undaunted."

In later life she had to bear through long years the consciousness of ebbing strength,—the last test of enduring character. At the close of a happy summer at Tower Hill, around which lie the homesteads of the Lloyd Joneses, she visited her son in Madison. Soon there came suffering,—a hurried trip to the hospital,—a struggle to recover from the operation,—and then the release. Earth has been better for her life-work upon it; she leaves a remembrance of honor and love; and whatever it be that she faces now, she is facing it—this much we know - trustfully, bravely, and in a spirit of high, unselfish endeavor.

WILLIAM C. GANNETT.

EVA WANZER HAYWARD.

The Unitarian Church has suffered a severe loss in the death of one of its loved members—Eva Wanzer Hayward —a radiant and lovely character who will be deeply missed. She was of Friend extraction marked, as was her father, by the Friend virtues, notably a

serene quiet of spirit in all conditions. And this was attended by a tireless faithfulness both to duties as she saw them and to the objects of her affections. These traits availed her in her associations. More than half of her life was spent intimately in the Third Church. Constant on Sunday, she was a profoundly intent and thoughtful listener. She began her association with the church as a teacher in the Sunday school, then became Sunday school superintendent; and from this line of service she entered into the activities of the church in all directions. Her influence, a kind of spiritual animation in her, was worth even more than her work. She was a sweet presence, but those who knew her best spoke of the great calm strength underlying this. As a young woman she had received a thorough preparation for kindergarten work and made in the public schools a devoted and ardent practice of it. The same spirit attended her domestic life. She had an intense love of home. With us still is her precious influence and in the midst of a sad loss, there is the great consolation of her virtues.

M. R. M.

BOOK NOTICES.

Everyman's Religion, The Macmillan Company, 66 Fifth Avenue, New York; price, $1.50 net.

A new volume from the pen of Dean Hodges of the Episcopal Theological School, Cambridge, Mass., is sure of a hearty welcome, for his previous racy, thoughtful monographs have made him many friends. His work seems always to have been timely. This new volume must prove so,for it discusses most happily what the author takes to be the essentials of the religion of every religious man.

To him the background of all religion is mystery and the fundamental facts are the being of God and the soul of man. His discussion of Religion and Revelation, Religion and Miracle, and the Supreme Disclosure of God are most interesting even where he is not convincing. The value of the work lies chiefly in the emphasis which he puts upon character. He notes that character is the supreme requirement of religion and defines it in terms of aspiration, motive, and service. The goodness which he commends is not magically bestowed. It consists rather in an endeavor to attain the ideal and to serve one's fellows. His consideration of religion as it has to do with the world, the flesh and the devil is both racy and timely; while what he has to say of the means of grace reveals the churchman as might be expected.

The author seems to have an especial predilection for quoting those words ascribed to Jesus, Paul and John which critical scholars regard dubiously. While this does not seriously viciate his argument, which usually is sufficiently buttressed without it, it hardly seems to find warrant in such a scholarly monograph, however allowable it might be in a series of homilies. In order to save himself as an orthodox churchman at certain points, as when he is discussing miracles, the person of Christ and immortality he makes some rather long jumps and in doing so leaves solid ground for quaking bog; but the leaps are made so innocently and the leaper balances himself upon his different bogs, as he reaches them, so adroitly that one does not feel to ridicule him. For a teacher who has spoken bravely in favor of the Higher Criticism he here reveals little knowledge of its solid achievements.

EDWARD DAY.

"The Five Great Philosophies of Life," just published by the Macmillan Co., is a revision of Pres. Hyde's "From Epicurus to Christ," first published in 1904, which has run through five editions. The book is worthy of reprinting, even without revision. It has the freshness and vitality which characterize all Pres. Hyde's work and reveal him as a genuine teacher. In a sufficiently scholarly way he sets forth the distinctive features of Epicureanism, Stoicism, and the systems of Plato, Aristotle and Christ, limiting his consideration of the latter to his teaching merely. In each of these systems he finds a genuine principle which enters into the making of that clearly felt, but dimly

understood reality which we call **personality.** The book is far more than "informing," though no better popular handbook on the systems treated has appeared. It succeeds in being "interesting" and "thought-provoking," making one recognize the constantly recurring presence in literature and life of principles first clearly expressed by these teachers of long past ages. He gives a picture of a worthy Epicurean life, fit foil for Geo. Eliot's Tito Melana, his example of the outcome of a superficial following of this master; recognizes the stoic note in Maeterlinck, Henley and Matthew Arnold; shows how Carlyle and Emerson exhibit contrasting tendencies of Platonism; and presents Aristotle as the master spirit and teacher of an age like ours, in which social enthusiasms are to be fulfilled in concrete ways through practical means. The form of Aristotle's teaching he considers complete and ultimate, its spirit, however, requiring the addition of the Christian principle of democracy. The final chapter exhibits "The Christian Spirit of Love" as the ultimate principle of personality and gives the author an opportunity to set forth his own conception of what is central in Christianity. In this chapter he is more the preacher than the teacher, with a brief for the finality of the Christian religion. Yet, while he presents Christianity as all-inclusive, he is clearly conscious that historically it has often been as partial as the other philosophies of life he has frankly criticised. While its guiding principle leads all the other principles up to their highest and finest expressions it is not identical with them, nor can a complete human life spare them. "We need to combine in harmonious and graceful unity the happy Epicurean disposition to take fresh from the hand of nature all the pleasures she innocently offers; the strong Stoic temper that takes complacently whatever incidental pains and ills the path of duty may have in store for us; the occasional Platonic mood which from time to time shall lift us out of the details of drudgery when they threaten to obscure the larger outlook of the soul; the shrewd Aristotelian insight which weighs the worth of transient impulses and passing pleasures in the impartial scales of intellectual and social ends; and then, not as a thing apart, but rather as the crown and consummation of all these other elements, the Christian spirit, which makes the joys and sorrows, the aims and interests of others, as precious as one's own, and sets the will of God which includes the good of all His creatures high above all lesser aims, as the bond that binds them all together in the unity of a personal life which is in principle perfect with some faint approximation to the divine perfection."

The Five Great Philosophies of Life by William DeWitt Hyde, President of Bowdoin College. The Macmillan Co., N. Y. $150 net.

With its current number The Hibbert Journal begins its tenth year, marking the occasion by a considerable increase in the size of the volume and by an array of distinguished names rare even for the Hibbert. Hon. A. J. Balfour discourses upon "Creative Evolution and Philosophic Doubt;" Henri Bergson writes of "Life and Consciousness;" Alfred Loisy of "The Christian Mystery;" Prof. Harnack contributes a paper on "Greek and Christian Piety at the end of the Third Century;" Prof. Wm. Sanday deals with "The Apocalyptic Element in the Gospels;" Prof. J. Arthur Thomson asks "Is there One Science of Nature?"; the editor, L. P. Jacks, contributes "A Psychologist among the Saints;" Prof. Henry Jones writes of the "Corruption of the Citizenship of the Workingman;" W. C. D. and Catherine Whetham of "Decadence and Civilization;" J. Estlin Carpenter contributes a study of "The Sikh Religion," Rev. P. F. Forsyth writes of "Revelation and the Bible," Prof. F. P. Thilly of "Characteristics of the Present Age;" and the Bishop of London closes the program with "Social Service, No. 1." No minister can afford not to have this number.

The Hibbert Journal Vol. X, No. 1, Sherman French and Co., 6 Beacon St, Boston, Mass., $2.50 per year; single numbers 45 cents.

The series of excellent bulletins published by the Department of Social and Public Service of the A. U. A. grows apace. We are in receipt of a complete set which now numbers twenty separate titles. The series consists largely of reprints from periodicals or "proceedings" of various associations and conveniently brings together the findings of experts in many fields of social endeavor. Among the authors are Charles W. Eliot, Owen R. Lovejoy, Francis G. Peabody, Mary E. Richmond, Thomas N. Carver, Herbert Welch, Luther Gulick and among the titles "Working with Boys," "Some Unsettled Questions about Child Labor." "Popular Recreation and Public Morality," "The Wise Direction of Church Activities towards Social Welfare," "Improvement of the Rural School," "Knowing One's Own Community.'. Some are more valuable than others, but all are worth while.

MISSOURI VALLEY UNITARIAN CONFERENCE.

The twenty-eighth session of the Missouri Valley Unitarian Conference was held in Topeka, Kansas, Oct. 16-18, and was blessed by good weather and a good attendance. But before telling about the Conference I will remind our friends of the Empire we represent.

Apart from the two churches in St. Louis, Mo., the six churches of our Conference constitute all the organized Unitarianism in the three great states of Missouri, Kansas and Nebraska. The churches of Topeka and Lawrence, Kan., and Kansas City, Mo., are comparatively near neighbors; but if the minister of either one of these three wishes to indulge in the luxury of an exchange with a minister of either one of the other three —which are Wichita, Kan., and Lincoln, and Omaha, Neb.—it means from six to twelve hours' ride on the cars and the expenditure of from ten to twenty-five dollars. This being the case it would appear extravagant and worldly in us to have many exchanges, so we avoid that "appearance of evil" by preaching regularly at home.

The above mentioned condition however makes our annual Conference of special interest and value to all of us because it furnishes us the one chance of the year to store up the courage which comes from hob-nobbing for a while with our own. That the necessity for fellowship is important to us, and that the love of Unitarianism is vital in us, was well exemplified by the Topeka meeting. In spite of the long distances all the ministers were present and the delegations from the various churches were conspicuously large, which meant a generous expenditure of time and money by both the ministers and laymen of our churches.

The first meeting of the conference was purely a religious service including a sermon by Rev. Manfred Lilliefors of Omaha, Neb., who by his rousing discourse lived up to all the traditions of the Unitarian minister as both a scholar and a prophet.

Because of the generosity of the National Alliance of Unitarian Women in sending us Mrs. Emma N. Delano to represent its interest and ours, one session of the Conference was given to the women and the Alliance work. In addition to Mrs. Delano's paper the meeting was also addressed by Mrs. Genevieve H. Chalkley of Lawrence, Kan., and Mrs. Paul F. Clark of Lincoln, Neb. This meeting was something of a departure from our regular Conference order, and was a decided success. The encouragement received from the three speakers will serve to awaken a new interest in the work of the local Alliances. Our other special guest was Secretary E. C. Smith of Chicago, who is always welcome as well as necessary at our meetings. Mr. Smith's overflowing friendliness and words of good cheer and encouragement throughout the Conference left us much indebted to him personally as well as to the W. U. C. which he represents.

The prize session of the Conference, however, was the Platform Meeting of Tuesday evening, addressed first by Justice Burch of the State Supreme Court, who maintained that the outgrown theology of Orthodoxy is the cause of "The Decreased Hold of the Churches upon

the People." Following this, Rabbi David Liknatz, of Leavenworth, Kan., told us that if church-goers were "Intellectually Honest" most of them would find none but the Unitarian Church endurable. Prof. Fisk of Washburn College, Topeka, concluded the program of the evening by insisting that the "Seat of Authority in Religion" is changing from Scripture and Dogma to that of Evolution and Reason, with the "Consequence" that loyalty to God and Service to Man are soon to be the ruling passion of all useful churches. These addresses so blended and supplemented one another that it was agreed by all to be the best Platform Meeting they had ever attended.

The business sessions and reports showed that our few churches of this vast region are in a prosperous condition, and that the ministers and people are laboring in harmony and making generous contributions of their time, means, energy and devotion, to the forwarding of the ideals of duty and service for which Unitarianism everywhere stands.

J. H. JONES, Secy.

MICHIGAN CONFERENCE OF UNITARIAN, INDEPENDENT AND OTHER LIBERAL CHURCHES.

This conference held its 1911 session Oct. 9th–11th, with the People's Church, Kalamazoo, Mich. The attendance of delegates justified the comprehensive name, Universalists and Independents being as numerous as Unitarians. The Conference sermon on Monday evening was delivered by Rev. George A. Thayer, D.D., of Cincinnati. He declared that bibliolatry, rather than historical criticism, was estranging enlightened minds from any care for the Bible and that free minds might best utilize its abiding values. He had a further word of appreciation for the hymns by Unitarian writers which are finding their way into general use.

Rev. Jenkin Lloyd Jones of Chicago was unable to fill his place on the program owing to the serious illness of Mrs. Jones.

Tuesday morning there was an address of welcome by Mayor Farrell, with response by Mr. Udell, President of the Conference, greetings from the A. U. A. the W. U. C. and the Michigan Universalist Convention. After a brief business session came two addresses expressive of the widest fellowship. Rev. B. A. Hills, under the title, "A World Wide Religion" pointed out the specific emphasis of each of the world religions and held that all these elements must be included in a complete religious faith. Rev. J. T. Sunderland persuasively presented the cause of foreign missions, calling upon Unitarians to do their part in widening and deepening the ties that bind together the races of men.

The afternoon was devoted to an Alliance Meeting, Mrs. Hiram Marks of Detroit presiding. Mrs. E. R. Shippen of Detroit spoke on "Alliance Loyalty—How and Why?" appealing for a special religious emphasis in Alliance work, since other agencies adequately deal with art, science, literature and philanthropy. The paper was discussed by Mrs. Crane, Mr. Shippen and others. By request Mr. Sunderland continued the presentation of his morning theme "World Responsibilities of Unitarianism." One speaker being absent, the open conference on the Sunday School, scheduled for the next morning, was squeezed into the afternoon.

The evening was devoted to the installation of Rev. George F. Patterson as pastor of the People's Church. The sermon was by Rev. Fred V. Hawley of Chicago. Mr. Hawley intimated that church goers mostly want an opiate, rather than a stirring challenge, justify the Frenchman's witty dictum that men are equally divided between the need of God and the effort to avoid him. "In a real church moral earnestness is the prime requisite. Don't come to church to be educated. Come to commune with God. Then the music may be stupid and the sermon dull, but you will not go away empty." Other parts in the service were taken by Rev. H. B. Bard of Grand Rapids, Rev. E. C. Smith of Chicago, Rev. Henry R. Gelston, D. D.,

of Kalamazoo, Rev. E. R. Shippen of Detroit, Rev. W. F. Dickinson of Kalamazoo and Mrs. Allen Potter of Kalamazoo, who responded for the People's Church.

Wednesday morning Rev. George A. Sahlin of Benton Harbor gave a stirring address on "Letter and Spirit;" Rev. H. W. Foote gave an interesting account of the work of the Young People's Religious Union; and Rev. H. B. Bard of All Souls Church, Grand Rapids, spoke of "The Liberal Church and Social Service," telling in detail some of the things All Souls Church had been privileged to do in the community where it is set. The discussion was led by Rev. E. C. Smith of Chicago.

The afternoon had a crowded program with four able addresses. Rev. B. A. Van Sluyters of Grand Rapids spoke of "The Church and the Laboring Man." He said "For centuries the church has preached the brotherhood of man and the doctrine that God does not respect persons. This teaching has borne fruit. People are beginning to believe it. The labor problem simply means the effort of the people to adjust commerce and industry to Christian ideals."

Prof. N. W. Ferris of Big Rapids spoke of "Radical Religion" and held that the church today is not vital, that there is no fire and no conviction in its preaching of God and immortality.

Rev. A. B. Curtis of Jackson, speaking of "The Proposed Basis of Union for all Christendom" said that the belief in the deity of Jesus which is being set forth as the basis of a united Christendom is not sufficient, since the belief was of gradual growth and lacks support both in scripture and in common sense.

Rev. F. C. Aldinger of Lansing, spoke of "The Psychologic Basis of Religion." He held that various temperaments react differently towards their environment and inevitably express their religious sentiment in different ways There must be diversity of religious expression, though there may be unity in spirit.

At the closing session Thursday evening Rev. Eugene R. Shippen spoke on "The Decay of Dogma." Mr. Shippen said the decay of dogma is a patent fact. With the passing of external authority arises the need for a new control in strong sound doctrine, based on reason and conscience, preached with vigor, appealing to a convincing internal authority.

Rev. Albert R. Vail, of Urbana, Ill., spoke on "Unitarianism as a practical Force for Social Service." He said the Unitarian church has been a pioneer in theological reform; the call of today is for social pioneers who, in the spirit of love, with infinite tact and unwavering courage, can educate the public opinion which will make a new social order. The call of the age is for seers who can spiritualize the social question. Here is where our great opportunity lies.

At the closing business session of the Conference resolutions were passed, expressing sympathy with all agencies directed towards the destruction of the liquor traffic; with the specific efforts for International Peace embodied in the arbitration treaties now pending in the United States Senate; pledging the Conference to raise $100, towards the support of a State missionary; recommending action at the next joint annual council of Unitarian, Universalist and other Independent Churches, looking towards an organic union of the two conferences in the State of Michigan under some new name that shall be descriptive and inclusive.

NEWS FROM THE FIELD.

OHIO

CLEVELAND—Church of the Unity, Rev Minot O. Simons. Our church has started a good year's work; all of its various activities are now in operation. Our one chief item of news does not concern our church so much as it concerns a new movement in the suburbs of Cleveland. On October 29th we started services in Lakewood with an audience of about one hundred people. The beginning is very promising.

A series of sermons on "The Reconstruction of Christianity" is drawing large congregations. Cleveland is rapidly becoming a liberal-minded city; an active federation of some two hundred

protestant churches is actually at work, and the Unitarian minister is on one of the most important committees. Such facts are very significant.

DAYTON.—First Unitarian Church, Rev. Troward H. Marshall, Ph.D. We are not being allowed to get the "isolated," feeling which seemed to possess some of the older Unitarian churches in the West. In October Mr. F. Stanley Howe, assistant secretary of the A. U. A., visited us and shared with us our vision of the future; in November Dr. Pierce of Washington, D. C., as Billings Lecturer, and Mr. Smith, secretary of the W. U. C., visited us and addressed public gatherings; while in December Mr. Forbes, secretary of the Social Service Dept. of the A. U. A., is to be with us as Billings Lecturer.

YOUNGSTOWN.–First Unitarian church, Rev. Horace Westwood. During the week of Oct. 15th-22nd the pastor with the help of several others conducted a "Mission" at Newcastle, Pa. On Oct. 22nd Rev. E. C. Smith, secretary of the W. U. C. occupied the pulpit. The pastor, through the kindness of parishioners, was able to attend the meetings of the National Conference at Washington, D. C. Nov. 5th a series of Sunday evening meetings was entered upon in which the pastor set forth "The Unitarian Point of View on the Religion of Jesus," the topics for the month being "Jesus, the Man," "His Mission," "The Cross of Christ," "The Kingdom of New Civilization." The key-note of the series is "Forward to Jesus."

COLUMBUS.—A series of meetings is being held here in a University lecture room to test the possibilities of the field. Rev. E. C Smith, secretary of the W. U. C. is arranging for the speakers, while a local committee cares for place of meeting and announcements. The first services were held Sunday, Nov. 19th, Dr. U. G. B. Pierce of Washington, D. C., speaking in the afternoon and Mr. Smith in the evening. Rev. H. T. Secrist of Meadville, Pa., was the speaker on Nov. 26th.

MINNESOTA.

Owing to a necessary cutting of reports in the November issue one resolution of the Minnesota Conference was omitted. It is as follows: "Resolved, that, in the judgment of this Conference, it is detrimental to the religious interests of our denomination for its officers and ministers to use railroad passes and clergy permits."

KANSAS.

WICHITA.—First Unitarian Church, Rev. Edward Day. The twenty-fifth anniversary of the First Unitarian preaching in Wichita seemed a proper time for a "forward movement" and Secretary Smith was invited to spend the week of Oct. 29th–Nov. 5th with us and to conduct some special meeting. The weather was very unpropitious, but the influence of the meetings was cumulative and the effort distinctly worth while. One result was the formation of a "Men's Club," another result the determination to renewed effort. On Saturday evening an anniversary supper was served at the church. Letters were read from former pastors and one time members and several stirring addresses were made. "Billy Sunday" began a series of revival services here on Nov. 12th, going out of his way to attack Unitarianism in very coarse language.

OKLAHOMA.

OKLAHOMA CITY.—After correspondence with the officers of the Woman's Alliance, Rev. E. C. Smith, secretary of the W. U. C., made a two days' visit here, speaking informally to a group gathered in a private house and conducting a regular service in the Jewish temple. It is nearly two years since regular services were abandoned. It seemed good to be together once more. Nearly all those interested in the church before and some new sympathizers were present. We are allowing ourselves to hope for the resumption of regular services when the right leader has been found. We are looking forward with pleasure to a visit from Mrs. Davis of the National Alliance,

BILLINGS LECTURES.

During November Rev. U. G. B, Pierce, D.D., of Washington, D. C., made a Billings Lecture tour of Ohio, preaching at the first Unitarian service

ever held in Columbus and speaking also at Cleveland, Dayton, Hamilton and Cincinnati.

Rev. Elmer S. Forbes, secretary of the Social Service Dept., of the American Unitarian Association, is engaged in a campaign which keeps him in our district throughout the month of November and the early part of December. His Sundays are given to the college town churches. He visits Detroit, Ann Arbor, Toledo, Grand Rapids, Jackson, Kalamazoo, Milwaukee, Madison, Minneapolis, St. Paul, Davenport, Iowa City, Des Moines, Sioux City, Omaha, Lincoln, Topeka, Lawrence, St. Louis, Urbana' Indianapolis, Louisville and Dayton.

The Chicago Associate Alliance met with the Ladies Social Union of Unity Church, Oak Park, Illinois, November 2, 1911.

The meeting was opened with a hymn, after which the president, Mrs. I. D. Sperling, called for the minutes of the preceding meeting which were then read and approved. In response to the cordial invitation from the ladies of the beautiful church at Oak Park an attendance of 97 enjoyed the hospitality so charmingly dispensed.

Mrs. Delano moved a standing vote of thanks to our hostesses which was unanimously carried. Mrs. Thomas W. Allinson read a paper on the Conservation of the Child in which she emphasized the fact that "little by little we must conquer the evils of congestion which we have allowed to accumulate in our cities; always looking upon the city as a unit in which no problem can be solved at the expense of another?"

Mrs. Allinson considered her subject under three headings—the Home, the School and the Recreative Centers. Of the home she said "as long as we tolerate improper unsanitary dwellings, so long must we work to overcome their evil effects. What is needed is a comprehensive plan of raising the standard of homes in the tenement district, for the modern home at best is a rather barren place in which to raise a child when compared to the colonial homes. For instance, in the colonial home, cooking, serving, spinning and many other industries were taught to children, thus giving them the advantage of systematic training in handy work. After this comparison we were pleased to hear that 85 of our schools are at present equipped for teaching cooking and that the majority are equipped for manual training. The need of play grounds lies closely connected to the work of the schools, and a closer cooperation is needed between the schools and the park boards in the establishment and locating of play grounds. The speaker expressed her belief in the value of play and the play ground under trained leadership as great factors in child education. After years of residence and of work at Henry Booth House Mrs. Allinson brought to the consideration of her subject an appreciation of the need of child conservation with an experience of how the deepest and best forces in human nature have been at work to correct the evil influences besetting child life.

Our subject for the year being Child Welfare we were pleased to hear her say that she considered the recent Child Welfare Exhibit one of the two most important events of recent years. The discussion following this paper was most interesting, being led by Mrs. Dudley, president of the Visiting Nurses Association, who gave a graphic account of the day nurseries under the management of that association in which they give help to as many as one thousand children every day. This means raising the standard of health and efficiency in as many homes. Mr. Hawley spoke of the increasing importance of the problems of Child Conservation—the responsibility for life—the need of sunshine—air--room—and for a change in the abnormal conditions of the congested centers in which children are born.

All this discussion upon such a pertinent subject reminds us of what would happen if for one moment we took our hands off and did not work to remedy the condition. And it also fills us with courage from what can and will be done.

CORNELIA DODD BROWN, Secretary

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M Rev. C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts, Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. F. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Chnrch of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement